

Alexander Mack.

According to our way of speaking, I think it is quite a mistake to say that Alexander Mack was a Presbyterian. And here I think is just where a remarkable trouble presents itself. The people do not consider how great the difference is between the state of things in Germany, and the state of things in the United States.

I think Alexander Mack was German Reformed, possibly mystic reformed; for there were many mystics in Germany. In his day, the Catholic, Lutheran, and German Reformed, were the churches established by law, and we do not learn that there was any Presbyterian church established in Germany. It would also appear that there were large numbers of Menonites in Germany called *Wieder-Täufer* (over Baptists) in some parts of the country, and as there were laws against them, they sometimes had to endure great persecution.

The trouble was not so much about a mode of baptism. The Menonites, most of the time, baptize in their houses, by pouring. At all events so it would appear. When a Menonite was brought into court the first question commonly was, whether he had been baptized over. If so, then of course he had rejected infant baptism which was upheld by the three established churches.

Besides these four named large denominations there were the Pietists who made a profession of religion but would not attend the established churches. Therefore they were called Pietists, because they were too good to go to preaching. Then there were the mystics, who believed in a hidden, deep, and mysterious religion of the soul. These it seems commonly escaped trouble, and existed among Catholics, Lutherans, German Reformed, and other denominations.

In the Ephrata Chronicle, or history of the church of Ephrata, considerable is said of Alexander Mack; but there is no account given that he belonged to some particular church, before he joined in with the Baptist Brethren. From what I have read of him and his brethren, I think it is quite likely that he was raised in the German Reformed church. In my estimation, the stronger evidence seems to be on that side of the question.

OBEDE SNOWBERGER.

Quincy, Pa. Feb. 17th, 1886.

An Appeal.

To the Brethren of Pennsylvania in general:

I call your aid and attention to the work which demands our every effort as a professed Christian People, namely, the duty we owe to our fellow-men and almighty God. Why is it, yes why is it that we brethren of the church of Pennsylvania are so slow to act upon and put forth our every effort toward spreading the Gospel truths in their purity and simplicity round about us. Many have never heard and do not understand the doctrine practiced by the Brethren; have never had the word of God presented as an all-sufficient law in religion, free from man's-dictation and comment: and now as an opportunity is afforded us by way of evangelistic work, let us not fail to put forth our greatest effort to accomplish that which in the end will be fit meat for the Master's use. Behold, said Jesus, the harvest is truly great but the laborers are few. Hundreds are gleaning among the stubble when thousands of sheaves are wasting. Plain duty directs our attention in that direction. Some call us Progressives. If this be true, let us advance at once, unfurl our ensign and with implements necessary for Christian warfare, rush forward and cry, Lord save the lost by thy precious blood, and enlarge Zion's borders so that no one can accuse us as being negligent or unfaithful to the duty enjoined upon us as a church or as professed Christians.

But I hear some one say your plan of selecting evangelists does not suit some of us. That should make but little if any difference if we have the cause at heart. Let us notice God's plan: "Go ye into the nations." If it is not our first and best plan, perhaps it is our next best, and as the work is already begun, let us give it our support undivided. In union there is strength. Why is it that we cannot have the support of the entire brotherhood in Pa? Perhaps the reason is, as a

brother has said, there may be a faint wiggling of the A. M. idea. Let us bury it deep so that it shall wiggle no more forever. Brethren, think of the lost to be gathered, the weary to be led.

I need say but little more: you all know your duty; and if you lack wisdom, "ask of God." Do not delay, but come, send your choice for an Evangelist and obligations as to his support with hearts full of earnestness and prayer. Let us all labor for and love Him who first loved us and sealed his love with pain and sacrifice is my prayer.

E. H. SMITH.

Smicksburg, Pa.

The Deacon's Sunday-School Sermon.

A dear old deacon in my State was cursed with a high license pulpit, but was so loyal to the church that he took as Gospel all that fell from the desk. So, When his pastor pushed high license, he, as superintendent of the Sunday-school, said: "Teach it to the children; as the trees are bent the twigs should be inclined." So in his homely way he put the sermon into language the children could understand and made a talk for high license before the Sunday-school.

"Dear boys and girls," began the deacon, "you know it is very naughty to drink beer and whiskey. So, too, it's naughty to sell them without a license, or with a cheap license. But when the State orders high license, and the town makes every saloon keeper pay it, \$500 out of what he gets for making drunkards, it isn't naughty any longer to sell beer and whiskey, but a real nice respectable business, like selling sugar or hymn books. And your blessed papas don't like to have a fifty dollar saloon close by their store; but with a five hundred dollar one each side, they know that all good people will like to visit their store. So when bad men get drunk and swear and fight and roll into the gutter before the five hundred dollar saloon, your high license pa's know that's a blessing, and they must thank God every day that blessings fall so thick about them.

"You see it all clear, don't you children? If not you must be patient and remember your eyes will grow bigger like pa's, some day. Of course, too, your fine mammas never visit the wife of the fifty dollar rum-seller; but so quick as he grows so good and respectable that he pays his town \$500 a year, as its share of what he gets by making drunkards' wives and children, and the old taxpayers pat him on the back, why then, of course, your fine mammas go off and visit his wife, and find her just lovely, and ask her over to tea; don't they? You know an advance of \$450 dollars in license works a great change of heart and manners in the saloon and all his family; when he pays \$50 he's a brute, but when he pays \$500 he's a gentleman.

"You keep on seeing it, don't you, children? Maybe, though, you can't see why, if it's awful wicked for a fifty-dollar license to fill a man's boots with snakes, and his head with the crazy, and turn his hands into double-fists, and send him home to knock down his wife and kick his little boy and girl into the street—if this is dreadful wicked, maybe you can't quite see why it's all right and respectable for a five hundred dollar license to do the same thing. But it'll come clear to you when you grow up and read the Bible the way lots o' men do now. Then you'll see what's all wrong standing alone is all right standing on \$500.

"Maybe, too, pet lambs, you don't quite see how, if it's wrong to *drink* liquors at any license, it's right as can be to *sell* them at any license, coaxing men to drink them. But wait till you get big, and hear men talk who know a pious lot about high license. Then you'll see that the words in the Lord's prayer—"Lead us not into temptation"—don't mean anything, now the world's got to be so smart. And when the license preachers get up a new version of the Testament, I suppose if they'll leave out all that nonsense.

"One thing more sweet ones: Don't forget what a high license is to *poor* towns. Why, quite often have been in Sunday-schools. He thinks that the cause is in the lack of fidelity in teachers and parents. But this is not all. There is a third conspicuous cause. The Sunday-school is now almost

universally made a substitute for the sanctuary. A large proportion of its members absent themselves from the preaching services and public worship of God. They do it habitually. It is very common in our cities where the school is held afternoons, and divine worship morning and evening. This neglect is still more noticeable in the country, where the school is often times the hour before the sanctuary service, and the incoming worshippers meet a crowd of youth going away to their homes or to loiter about the streets.—CHURCH UNION.

God-Fearing Merchants.

Under this title the *Christian Observer*, of Louisville, Ky., reports in regard to the trade of that city the following significant facts:

A customer recently asked a well-known grocer why he steadily refuses to keep a stock of ales, wines, and liquors on hand? That it is a matter of principle—that he would not encourage the drinking of liquors.

"But all your neighboring grocers do it, and you would materially increase your profits by doing the same."

"Which ones do it?" was the answer.

The five neighboring stores were named. The grocer bade him prove that the sale of liquor attracts custom, by showing the relative amount of their sales and his own, during the preceding month. The customer obtained the figures showing the month's sales of the liquor-selling grocery stores. Then the books of the temperance grocer were opened, and lo, they showed sales twice as large as all of the five put together.

There are about seven hundred and forty retail grocery stores. The vast majority of them, perhaps four out of five, keep their stores open a portion, at least, of the Sabbath day. They feel that this is necessary to accommodate their customers and retain their good-will. Our informant gave us the names of ten dealers in this city, who neither unlock their stores on Sunday, nor do any business in ales or wines. And then he told us that the ten stores who observe the spirit of God's law in both these particulars, do half of the retail grocery business of the city. The aggregate sales of these ten firms amount to more than the entire combined sales of seven hundred and thirty others!

No comment is needed. God's blessing follows obedience to his law. It may come instrumentally through the increased confidence of the public, or through the freshness and energy of the proprietor and salesman who have enjoyed a day of sacred rest. But by whatever means the blessing comes, it comes from God."

The Power of A Wives Prayer.

In Macon, Ga., I was preaching. When I got through, one night, a wife went home, and when she got home her husband, a leading merchant in the city, had retired. When she walked into the room he said, "Wife, what sort of a meeting did you have to-night?" "We had a gracious meeting. All of them seemed to enjoy it except me." What was the matter with you?" "O husband!" she said, "I am so troubled about you that I can enjoy nothing." He said "Wife you need not be troubled about me; I am going to be a Christian sometime." "O," she said, "you told me that fifteen years ago; and last summer, when you came so near dying, I prayed God to spare your life, and he did so; and now I am so miserable about you; and I am going into the other room and pray for you to-night." "Why, wife, stay in here and pray." "No husband, I want to be alone with God, and pray all night." She went in and knelt and prayed until ten, eleven, twelve, one, and then about the time the clock struck one he walked in and put his hand on her shoulder: "Precious wife, I am going to help you pray the balance of the night." And when I walked in at the breakfast-table I saw the happiest husband and wife you ever saw. And I tell you sister, if you want your friends saved go to praying for them, and God is going to save them. How many will stand up this morning, and say from honest conviction, "God helping me, I will be more watchful; I will be more in the line of God henceforth?" [The entire congregation arose to their feet.]—SAM JONES.